

To the right worshipfull master fo. r. r. v.

John Hayes/his seruaunt Leonarde
Core wytheth long and prof-
perouse welfare.



After that the Kinges Maieste had by the aduise and
consent of his mosse deare and prudente vncle my lord
protector, and other of his mosse honourable counsaile,
vpon certayne iudiciall considerations put all the preachers
within his graces dominions to silence for a space, I, how-
beit of all the vniuersities, yet neuertheles one of þe nombre
that is by his Maieste licensed to declare the worde of
god to his people, thoughte it not mete for my parte to
let this tyme of silence to passe ouer onely in myne owne p:private studies, but
in the meane tyme to wyte some thinge that myghte be no lesse frutefull to the
readers, the way my tongue alose to the heares. For this purpose I chose vnto
me an autour of veytable antiquitie named Marke the heremyte, who in
the Greke tongue had wyrtten two ryght veytuous and godly treatyses, the
one of the lawe of the spirite, and the other of them that theynke to be iustified
by their workes. But whyle I was on hande with this translation, Maister
John Wile a man of ryght good learninge and my deuy frende brought vnto
me the paraphrase of Crasmus of Rotterdam vpon saincte Pauls Epistle to
Titus, the whiche I had certayne peeces gone translated into englyshe, requi-
ring that I woulde peruse it againe, and amende suche faultes as were therein
erther by the printers neglygence or myng ouersyght. And so to place the texts
with the paraphrase, that it might easily be perceaued what parte of the para-
phrase is what parte of the Epistle is correspondet. And he shewed me also that
on the first tomes of volume of the same paraphrase vpon þe gospelles and actes
of the Apostles was all readye printed, so was the printer now about to go on
hande with the seconde tome, that is to wyte the paraphrase vpon the Epistles
of saincte Pauls and the other Apostles. Wherfore wyllyng to helpe to the
furtheraunce of so godly an entente, and to bying in, at the leaste, my saydinge
into the treasure of the lorde, I haue looked ouer againe my sayde translation,
and haue amended the places that wer faulty. And besyde I haue so annexed
the paraphrase to the texts, that the readers shall (I trust) easily accorne thereby
to the true vnderstandynge of saincte Pauls mynde. Whiche my labour I do
dedicate vnto your maistership, whome I knowe to loue gods worde syn-
cerely, and vnto whome I knowledge my selfe to be mosse hyghlye
bounde of all men, as vnto the chefe and onely socourer of myne
olde age: humbly beseching you to accepte this lytle gifte as a
token of my faithfull haire: and I trust with goddes
helpe or it be long to sende vnto you other
monimentes of myne industrie, which
I trust shall be no lesse pleasynge
vnto you and no lesse pro-
fyttable to the readers.

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The Argument vpon the Epistle of S. Paule vnto Tytus. By Erasmus of Roterodame.



The apostle Paule had made his discipule Titus ouersee
of the christian congregacion in the noble Ile of Crete now
named Candye, whome for the excellent giftes that were
in him, Paul loued as tenderly as if he had bene his owne
naturall sonne. And at his departinge out of that countrey,
he made hym the head ouersee of the faithfull that were
there. Afterwarde he wrote this Epistle or lettre vnto him
from a citie of Epirus called Nicopolis, lyinge on the sea
coaste in a clyffe named of the olde Cosmographers Iouane or the clyffe of He-
tium, at whiche tyme all thinges as it seemeth were quiet with the christians,
for here is no mencion made of any persecucion. In this Epistle he putteth Ti-
tus in remembraunce to synthe and perswade the thinges whiche he hymselfe
had begone among the same men of Crete, and that in euery citty of the Ile
whiche as writers doe testifye were an hundred, he shoulde ordeyne ouersee,
whiche we nowe call by shopps and here they are of the Apostle named elders.
And for this cause Paule prescribeth vnto him the true forme of a Bishop as
shepherd of Christs flocks. Furthermoze because false apostles were come
also into that partes, whiche went aboute to put theyr Ieremye ceremonious in-
te mennes hebbes, Paule here giueth him a courage, strongly to confute and
correcte them. After these thinges he sheweth what is the dutye of euery person
and age, lyke as he dyd to Timothee: addinge this that no man oughte to re-
fiste princes and magistrates, exceptynge their office and power, yea
though they were infidels, but rather to tolerate them patiently, that
they maye the sooner by such our modestye be called to folowynge
of the gospel. Laste of all he wylleth Tytus to come to him as
Nicopole but not afoze if he had sent Artemas or Tycheus
whiche were his disciples, into Crete to him: least per-
adventure the Cretians woulde els thinke them sel-
les destitute of the console of an heade or
chief ouersee, whome we call
an Archbys-
hop.

The paraphrase of Erasmus vpon fol. III. the Epistle of S. Paule to Titus.

The first Chapter.

I shalbe the seruante of God and apostle of Iesu Christ, according to the faith of god- ben electe, and accordinge to the knowlege of the seueral whiche is after godlynes in the hope of eternall lyfe, wiche god (that smallest lye) promysed afore the worlde began: but hath opened his worlde at the tyme appointed, thowme preaching, whiche is committed vnto me accordinge to the commaundement of god our sauour, to Titus his naturall soune a fere the comune saythe, Grace, mercy, and peace from god the father and from the lord Iesu Christ our sauour.

the text.

Paule my selfe & abdicte seruante & obeyer, not of Moses lawe as I was once, but of God & father, & ambassadour of his soune Iesus Christ: of the which my message & whole summe is, & such as god hath electe to attayne to euertlastyng saluacion thowme the gospel, them I should choise, not to the obseruaciō of & law, or to put their confidence in workes, but vnto faythe, which only openeth to al me & enteryng into euertlastyng saluaciō thowme & the beneficence of Iesus Christ. And my comission is to call them, not to faythe only, but also to y knowledge of truethe which among & the heathes was ouer heaped with the inuencions of mans wylfedom, & among & the Iewes it was bydde & wrapped by in & shadowes of mynsticall figures & ceremonies. I am charged I saye to call me to y knowledge of & truethe, not y whiche the philosphers of this worlde do teache, disputinge on & causes of natural thinges, but to the knowledge of that truethe which cōpendously sheweth in what thinges a right christian lyfe consisteth, & ende & reward: wherof is lyfe euertlastyng to folowe after this wyse lyfe that we leade here in the worlde: whiche euertlastyng lyfe, men ought with the more truste to hope for, how great troubles soeuer they endure while they be here. For it is because he that promysed this euertlastyng lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chastyshed but he must needs abyde alwayes god, so can nothing surely proceede fro him but only & mere truethe. And againe by cause this & he promysed, he dyd not promys it by a chaunce, or but now of late, but afore & the worlde was made, it was fully determined by & diuine & vnderstandable decree of his mynde to do & which he now doeth. There is no newe thing that hath altered his purpose, but & thing which for secret causes only knowne to his godhed he would haue to be couered & hid hitherto, & would he haue to be opened to al & worlde at this tyme, & which he had afore by his eternall wysdome appointed to & reuealyng therof. Neither would he & there should be only shewed to & the Iewes & shadowe darkened w the mystes of figures, but his will is that & cleare truethe should by & preaching of & gospel be declared to al me, withoute any differēce of nacion or language. This is & whole effecte of & doctrine of & gospel, & preaching wherof I haue not take vpon me of myne own brad, but it was comitted to me, & not comitted by men, but by our sauour god: who dyd not only cal me to the occupyng of an apostles office, but besyde that he enuoyed it to me, and so charged me therewith, that it was not lawfull for me to refuse that whiche he so earnestly commaunded me to do. These wordes haue I spoken, that no man should thinke myne auaritie, or the auaritie of him whome I haue put in my stede, to be but of lychte estimacion.

The paraphrase of Erasmus upon the Epistle

If therefore the same Paul being being in such a manner, do write this Epistle or letter to Titus my very naturall son, not by bodily generation, but by the seed of faith, whiche I have so shedde into him, and in the whiche he so well resemblith me, that I seeme to be reuived in him like as a father is in his owne naturall childe. To him I wylle grace and peace from him, from whosome all true goodnes dothe come, that is to wylle from god the father and his sonne Iesu Christe the onely saviour of our saluacion. For in such a way as grace and peace are my desire is to haue my children made such.

The text.

For this cause I like the in Crete that thou shouldst examine the things that are superfluous, and shouldst observe them in every cite, as I haue appointed thee.

But to speake now to the my sonne Titus: With I byd knowe right well the nature of this ylande, & againe I byd not doubt but that they had neede of a faithfull and diligent curate or ouerser. I haue for that cause lefte the in Crete, as one representyng myne owne persone, because that the busynesse of the gospell calleth me to other places, that suche thinges as haue bene there begun to be corrected, thou as my deputy maye synnise them. And because thou alone art not able to ouer looke so many cities as this Ile is replenished with, thou shalt ordeyne in every cite an ouerser or byshop, as I byd wyth the when I went from thence. But beware that thou admytte no man to so hygh an offyce without great dyscretion: for he must be a very prouid man to whom thou shalt breake this charge, and not all onely of a knowne and iustified honestie, but also he must be cleere from all suspicion of any maner of faulte what soeuer it be. Suche a byshop or ouerser, to the entente that thou mayste the better and surer chuse out, I wylle let him for by certayne signes, yea and in a maner paynte him to the.

The text.

Let any be blameles the husbande of one wyfe, haue good saydfull children, whiche are not haunter of riot, respect not by lawe bent.

If thou knowe any man of that name and bright luyng, that no faulte can prouably be layed to him, yf he be content with one wyfe geuyng no token of vncleane luyng, yf he haue children so instructed and brought vp, that they shew them selues to be christians, not onely with their mouthe, but also in their deades and innocencie of luyng, that is to say, they haue none euill name of riotous and dissolute maners, as the commune sort of yong me haue, neither are they dysobedyent to their parentes: suche a man shalt thou mete to haue this charge committed to him: For he that shalt be counted worthy to occupie the towne of a byshop, must be so fr wyde bothe from all byce and all suspicion of byce, that he maye be at all tyms ready to make answer not onely for his owne selfe but also for the honest conuersacion of all his whole familie. For the faultes of the children are wonte communely to be reproched to the fathers and mothers. Howe whatsoeuer hurteth the good name of a byshop, it turneth to the dishonour of the gospel of Christ.

The text.

For a byshop must be blamelesse, as if he be of goodnes subbaune, not angry, not giuing to muche wyne, no fighter, nor geuen to tyliche fact, but a keeper of hospitality, one of lowly goodnes, prudent, sobre, righteous, godly, temperate and suche as cleueth vnto the true worde of doctrine, that he maye be able also to rebuise by wholesome langage, and to trowe them that say against it.

It is necessarie therefore that he whiche in a maner standeth in goddes seade

and to whom the treasure of euangelicall doctrine is committed, not to be hurt, bred by, but to be faithfully bestowed abroad, be in all papers without blame, and far from the vices of them that mooste commonly beare office: that suche as be vnder him maye be vnder him wyllynge, and withall their hartes. He must loke vpon nothinge but the soule health of the flocke that he hath charge of. He must studie to helpe them and redde that is amysse in them, and not to oppresse them, to teache them and not to compell them, to leade them and not violently to pull them, he must rather perswade then exorte, he must overcome more by benefites & gentylnes, thā by lordshippes or superiourite commaundemēt. Whosoeuer letteth his mynde to these thinges, must not be wilfull nor of hie looks, nor full of hasty language, whiche wylle cause men sooner to withdraue their hartes from his doctrine, than to come to any amendment. He must also by all meanes auoyde the cryme of auarice and gapping after lucre, for that thinge is vyle and pestilente euen in a laye officer, and muche more to be abhorred in a byshop whiche is a spirituall officer. For he that is infecte with covetyse, dothe nothing vprightly and as ought of equite to be done, but rather a byshop must be suche a one as wylle liberally bestowe his goodes in refreshyng of the needy, and in especiall straungers. Besyde it becometh a byshop to be more in loue with vertue and goodmen than with money. He must also be sobre, iust, and of an innocēt and pure lyfe, godly in the obseruacion of the chistian faith, subiect to no euill affections, but steepe aboue all suche desyres wherewith the commune sorte of men are led by and downe. But chieflly he must be a fast holden of the wordes of the gospell, wherin he is bounde to be well instructe, that he maye be able to teache them that be ignoraunt, what appertayneth to the saluation of their soules, and that he maye with holisome doctrine exorte and call forwarde suche as be slow, and synally reprove them that speake against the trueth.

The xxiii.

¶ For there are many wherby and rather of haetic, and by reasones of mynes, especially they that are of the circumcicion, whose mouthes must be stoppe, whiche persons whole houses, teachinge thinges whiche they ought not by cause of tyrbie lucre.

I doe not warne the of these thinges without a cause, for there be many wayward parsones, dyablers and deceyuers of mannes myndes. These not geuing en care to the teaching of the gospell, bynge in, in steade of it, daye and nyght, fables of the Jewes, wherby they maye get them a name of learyng among the people, and also gaynes. By these fables they begyle the myndes of some simple folk, and vnder the coloure of the gospell, they creepe into þ hartes of their hearers: insomuche that many tymes they corrupte not one or two, but they overturne whole householdes and kynnedes, teachinge shamefull thinges and far square from the veritie of the gospell. Perceiue they neuertheles abuse the tytle of the gospell to the lucre whiche they do vilapnously daylye hunt after. Wherfore see that thou rebuke them sharply and stoppe their mouthes. Perceiue and there be some of the gentiles that be combyed with this enoyntice, but chieflly thou shalt fynde them to be of this malyciouse secte whiche be Jewes conuerted to Christ, but not sincerely. For they so professe the gospell that they mengle Moses lawe therewith and wylle not cleane forsake these Jewishe supersticion.

¶ One of them (such a prophet of their shame) sayeth the Cretyans are alwayes feare, and feare, some helpe. This witness is true: wherfore rebuke thou them sharply, that they maye be sounde in the faith, not falsynge them to Jewes fables and commandementes of men that tene awaye the trueth. Wnto þ place, are all thinges purccur unto

The xxiiii.

The paraphrase of Erasmus vpon the Epistle

them that are bespide and vnderstande, is nothinge pure, but euen the mynde and conscience of them is defiled.

Neither is it any mercie to haue suche men sounde in Certe, that trade their helthes with vaine wordes and naughtie wayes, sithen many yeares agoone a poste called Epimenides whiche was a Cretian hon selfe dyd speake these wordes of his owne countrymen. **W**hen of Certe be alwayes liars, cypri beuies, and slowe helthes. This wyrtuall is so true, that it myght be taken for a worde of goddes owne mouth. **B**e not they naturall hears which feare not to darken the most cleare lycht of the trouth of the gospel with their fables. **B**e not they hony full beastes whiche in every place blowe their venome on simple persones. **B**e not they that be not ware of them. **B**e not they slowe helthes whiche had leauer by false doctrine to lye in ydolens and rankly, then to the defence of the gospel, to suffer hunger and be many tymes vnto the handle as I am. **A**nd herfore rebuke such naughtie packes earnestly, that they may once waxe good, and leuyng the trust that they haue in the ceremonies of the olde lawe, they maye geue them selves wholly to the trouth of the gospel: and that they geue not them selves to such lewde tales of the Jewes through the whiche the commaundementes of Christ be let go, and constitutions of men brought in, in the steade of them. **A**s the obseruacions of newe Lawes, the keepinges of the sabboth, circumcicion, washynges, choise of meates, dyurectioe of clothyng, to beware that they touche not certayne thynges, and of the house to be lesen dayes vncleane, with many other lyke to these. **W**hiche god for a tyme commaunded to be kepte of the Jewes, partely that that nacion beyng rebellious and vnto the to be ordered, might be holden and kepte vnder by the multitude of preceptes: partely that those thynges shoulde be as shadowes of true thynges to come. **B**ut they are nowe of none effecte at all, inasmuch that if any man wyl conuynce to kepe them still after the maner of the Jewes, nothing can turne them moze aways from the veritie of the gospel. **F**or there is no nacion that moze stubbornly dothe rebell againste the gospel than the Jewes do, which can in no wyse leue these vaine thynges. **T**his meane saue they is vncleane, cate it not. **T**his bodye is vncleane, touche it not. **T**hus speake they, but alwaye with these dyfferences, whether of meates or clothynges, among them that be true Christians, to who beyng cleane all thynges be cleane. **N**either ought they to thinke any thinge that god hath made to the vse of man to be holier or vnholier one than an other, whether it be meate, clothyng, or any suche lyke thing. **A**nd as to them that be pure christians nothing is vncleane, so to the Jewes whole wyse is synfull, nothinge is pure and cleane not so muche as those that the lawe permitte to them for cleane. **F**or sithen they haue not trust in him who after the opening of the gospel would not haue these thynges to be obserued after the letterly and lyterall sense, but to be referred to the workes of the soule, what thing can be pure to them, whose myndes are infected with myshelene, and their lyfe defyled with inordinate wastell, ambition, couetyse and other vices.

The text. **T**hey saye that they knowe god, but with the brauce they keepe him crying that they are shewyng and by subroient and vniuersal to euer good worke.

They vpholde the lawe with toyle and nayle, and yet they wote not what the lawe meaneth. **T**hey haue their purpouse circumcised, but the mynde within is vncircumcised. **T**hey go into the temple with handes and feete washed, but the soule and conscience is vnwashed. **T**hey keepe their sabboth holy fro bodily workes,

woykes, but in þe meane tyme they haue their breaste inquired with hatredt anger, and other infections of the soule. They feare to be contaminate yf they eate wyther porke or pigge, but they thinke themselves cleane whan they with grety eares heare foule communication, and backbyting of other. They thinke their selues besyled, yf they touche caren, but yet they abhorre not to touche an hooze, or a thing that is soilen. They thinke it a foule synne, yf they vse any garment of loun and wolen mingled together, but they stande not amysse in their owne conceite whan they haue theyr breastt ouercovered with so many soule vyces. It es a grent shame therfoze to them to boaste them selues that they alone knowe god, leping that they deny him in their dedes more thā any other. Do they not deny him whan they are so spotted with the synthynes of the soule, that vnto mooste men they are abominable, yea and for their vnablese vtractable. And synally whan in all the deades of true faythe wherby we shoulde cause god to be mercifull to vs, they be facte wyse than all other men be.

The seconde Chapter.

¶ But speake thou the wyrtiges whiche become wholsome learyng. That the eldres men be sobre, sage, by lored, founde in the faith, in loue, in pacience. The text

But let them go with their fables, let the naughtenes of these men moue the nothing at all but that thou remember thy dutie, and that thou speake thole thinges that be in brye deade mete for the learyng of the gospel, that is to saye, þe whiche maye make vs commendable becoze god for our pure myndes & manners, & declaie that we be þe disciples of Christ. Here þe wilt aske me what thiges that be þe I would haue thee so to speake and to instructe other in them. Thou shalt warne the eldres of the people þe they be sobre, watchfull, & dysgent to all godly woyses. And that they overcome the busynnes of their age, with þe couragiousnes of faith. Besyde þe they be graue, not playing the fooler lyke yonge men in their olde age, but that they vse sage maners that the youthe maye haue them in reuerence and awe. Teache them to moderate them selues that they be not wayward and loome angry as the common sorte of olde men is, but greatly commended not onely for the integritie of their faith, but besyde for their charitable deades, and pacience in sufferings of all aduersities, in especiall suche as happen to them for the gospel of Christ.

¶ The eldres women lykwyse, that they be in suche payments as becomer becomer, not beinge false accusaers, not gorn to misse wyne, but that they teache donde thinges to make the yonge women sobre mynded, to loue their husbandes, to looe their children, to be byfret, chaste, housewysely, good, obedyent to their husbandes, that the word of god be not euyl spoken of. Yonge men lykwyse exhorte that they be sobre mynded. The text

On the same maner thou shalt warne olde women that they go apparayled after suche maner as becometh them that wyse named christyan persones, they must not fynde fautes with the learyng of other, whiche faulte is peculiere to this sex and age. They must not be geuen to ouermuche drynkynge of wyne. How be it the vse of wyne must not be denyed to age, so þe it be moderate. They must teache maydens and yonge women suche thinges as be honest, no vpernes nyther euyl fashions, and so instructe them that they be wyse and loue theyr husbandes and childre, that they be sobre and chaste, and keepers of their house and playe the good housewyses. For this is the best praple þe can be in women, to be knowne to be subiecte and obedyent to their husbandes, that the name of God, whose religion they profess, be not blaunted thozowe their leude maners.

The paraphrase of Erasmus vpon the Epistle

ners. For when we let the wyues of heathen men to behaue them selves righte womanly in suche popmes belonging to womanhed, what shall the dishonest say when they see our christen women worke in this behalfe the better women are, saying it becometh them in al good maners to excell other. How what thing vnder women must by thyn instruction teache yong maydens and yong wyfes, that same shalce thou thy selfe teache yong men exhortynge them to be sobye and of moderate affections, that the heate of yovthe ouerthrowe them not hedynge into vice.

The text.

¶ In all thinges shewe thy selfe an ensample of good wyches in thy doctrine with honesty, grauitie, and with þe wylsome worde which cannot be rebuied: that by whiche wythstandynge maye be a spemce helpynge to sayll thinges to saye of you.

And that thou mayest the more effectiuely persuade these thinges, stille of all be thou thy selfe an example vnto them of honest doynges, in al that is the durie of a true christian man to do. For no man doeth sooner persuade men to folow his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalt therefore so teache the yovthe, that together with the doctrine thou shalce thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vice at al. And that thou kepe suche grauitie that they haue theyr teacher in reuerence, and be afeard to offende him. See therefore that thou moderate all thy lyfe and also thy wyches, that there maye nothyng be founde in the that maye be contemned, that not onely they whiche be vnder thy loze maye obey the, but also they whiche afore were against the gospell, maye be ashamed of thyr euill saying, when they shall see all thinges in the so without blame, that euen they that lye in waye for the and seeke all the meanes they can to get some occasion to saye somwhat against the, can fynde nothing at all to bypnye their intent to passe, neither in the nor in thym.

The text.

¶ Wherof seruantes to be obedyent vnto their eldred masters, and to please them in all thinges, not answeringe againe, neyther to be pychers, but þe they shewe all good faithfulness, that they maye see worship to the hertue of god our sauour in all thinges.

¶ These seruantes that they be obedyent to their masters and seruicable in al thinges: for they maye learne theowse the profession of þe christian faith, to be made worse than they were afore, and so by them the nauyhtines of euill passions shalbe reproched to þe gospell. Let them not therefore be full of answers against their masters and euill wylled to do these commandements, neither must they be pychers, as the communt loyde of berthysse seruantes be: that as they professe the saythe of Christe, yf wher they declare them selves in all seruice to be done to their masters to be oblygent and true, yea though theyr masters do but lytle deserue it of them. See that theowse their honeste behauiour, they commend and set forthe the doctrine of our sauour god, and that by them no men maye be bylden to the folowynge thereof, when they se suche as knowledg them selves to be christians to be more gentle and amiable then other, in all their conuersacion.

The text.

¶ For the grace of god that byngere saluacion vnto all men hath appered and teacheth vs that we shoulde deny brigableness and worldly lustes, and that we shoulde lue sobyety, and righteously, and godlye in this yeculre world, sekynge for that blyssed hope and happye praynge of the gloye of the great god and of oure sauour Ihesu Christe, whiche gaue him life for vs to rebreite vs from all vneighteousnes, and to purge vs a pcclyse people vnto him selfe, feruently geuen vnto good wyches.

For in this theowse the gospell hath shewed the bountefulnes and exceeding great mercy of god our sauour, whiche was afore vnknowen. And it hath not

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Opened onely to the Jewes, but equallye to all men, not that none being deliuered
 from the burden of Moses lawe, we shoulde lyue after our owne will, but
 we be taught, that after that by baptisime the fautes of our lyfe afore passed
 be forgiven vs, and that we forsynge to abyde in Chyrlies doctrine, haue ones
 renounced and geuen by wecked religion and worshyping of images, and of
 worldly desires, we shoulde so lyue hereafter in this worlde, that it may appere
 manifestly that we be truly new borne againe in Chyrlie and made altogether
 other me than we were afore. And wher as we tofore were the seruantes of wa-
 kednes, synne, and fylthy concupiscence, we must from hence forth kepe such
 moderation that we be in no wyse oppressed with the desires of worldly thi-
 ngs. Let vs so obserue the iustyce of iuryng, that we be good to every man as
 much as lyeth in vs, and that we hurt no man, that we maye nowe with a pure
 conscience geue that honour and worshyp to god, that we gaue afore to deuyls.
 And though the peraduenture we be punished with pouertie, infamie, reuylnges,
 empsonment, toynmentes and by such other euyls, yet let vs not thinke þ our
 faith and godly iuryng is become and vnfaythfull, nether let vs hunt after
 rewardes of this worlde, whiche in comparison of thinges to come, be nether
 greate nor of any continuance, but let vs take for that greater reward of euer-
 lasting lyfe which shall then chaunce, when after the ende of this worlde, in the
 whiche the members of Chyrlie be bereft with many afflictions and ignomies,
 god the father shall open his glorie and magnificence in them that be his true
 worshypers, all their miseries beinge cleane expulred. At the whiche tyme he
 shall not appere humble but gloriouse, & terrible to the wicked. And together
 with þ father shall appere in the same glorie, our lord & sauour Iehus Chyrlie,
 enteringe vnto his members þ glorie of immortallitie, in þ whiche he nowe synneth.
 he because no man should mistruste his promise, for this entere willingly and
 willingly came downe to dye amonge vs, and gaue him selfe wholly vnto vs, &
 beinge himselfe without any spotte of synne he redeemed vs with the pryce of his
 blode from the tyrannye of the deuyll, to whome we were thowme our synfulnes
 made bonde, & so abelishinge our olde iniquities, he would make vnto him a newe
 peculier people, whiche after his owne example should contemne þ euyls of this
 world, & treade downe þ impieties & gites of it vnder their feete, & thowme the
 woordes of faythe geue them the enheritaunce of euerlastinge glorie, whiche the
 same our redeemer both promise to al that do strictly kepe his most holy worde.
 ¶ These thynges speake and exhort, and rebuke with all seruitours of commonwele.
 ¶ That no man despyse the.

The xxv.

These thynges, my Titus, whiche be a great deale wyde from the fables of
 the Jewes, speake them openly. Exhorte men to the followinge of them, and such
 as decline and fall againe a syde, reprove them with most great auerite, that
 whome doctrine dothe not perswade, whome faire exhortacion dothe not moue,
 them a sharpe and earnest reprehension maye kepe in. For there be some fautes
 that must be healed by severite. Here therefore shewe forth the grauete & auerite
 of a Byshop, and so behaue thy selfe, that no man maye haue a iuste cause
 to despyse the. Wysoaune and hie countenaunce most not be in the, but yet as
 often as neede requirerh, thou must shewe thy selfe to be of auerite.

¶ The thirde chapter.

¶ Warne them that they subiecte the sciens to rule & power, that they obey the officers
 that they be readye to euery good worke, that they speake euyl of no man, that they be no
 fighters but gentle, & bringe all men vnto all men.

The xxx.

AS I would þ al seruantes shoulde be to their Masters, yea though they
 be vnfaythfull: euen such I would haue chyrlie men to be by thy monicio

The paraphrase of Erasmus vpon the Epistle

their paines, & vnto them, þ̄ are magistrates vnder them, though suche rulers vnder whō they be, are the selves vnderstanded. For this must in any wyse be taken hede vnto, þ̄ no mā may by our maners take occasiō to advenate him selfe fro the gospel. But it would so come to passe, yf they which be head rulers shoulde perceyue þ̄ we by reason of þ̄ professiō þ̄ we haue taken, wex þ̄ moze iudicious and fierse, & les obedyēt to their cōmādemētis. For they would by a by lay þ̄ thing to þ̄ faulte of þ̄ gospel, & so moze withdrowe their myndes frō þ̄ professiō therof. Warnē them therfore þ̄ beleue in Christ, þ̄ they be neuer þ̄ moze for al þ̄ fre from the lawes of princes & other magistrates, but they must þ̄ rather, because they be christiāns, be obdyēt, & gladly do as they be cōmāded. And to be traydy & prompt to cūcty good woꝝke, þ̄ me may se them do þ̄ which is honest willingly, & not cōstrayned for feare of punishment. If þ̄ gouernours do cōmāde þ̄ which is righte, it is great iniquitie & a very euyl ensample to disobey ham þ̄ is the heu ouer al þ̄ other. But yf they cōmāde a rule otherwyse then righte is, yf they oppresse their subiectes ouer hardly, yf they cal to loꝝe vpo them, yet softenes and sufferāce is moze comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmāde þ̄ is not against þ̄ very true religiō of god, we must therein gladly obdy. They wil peraduenture take awaye our goodes, what then for them groweth vs a greater treasoure of vertuous lyuing. They wil banyshe vs out of þ̄ cōntrey. It maketh no mater, for Christ is euery where ready to cōsoꝝe his seruantes. Here peraduenture some mā wil say, what yf our princes be heathen mē & worshippers of ydolles, cōmāde to open vices, eneymyes to Christes faith? They þ̄ be suche, be suche to their owne harme, & repādye. It is not our parte to cōdemne them. But yf we can, to amende them. And better they maye be induced to amēdemēt, by obedyēce, sufferāce & examplis of good lyuing, thā by rebellō & opprobrious woꝝdes. Let vs leaue thē to their iudge, & let vs remembre what is feruently for vs. Christ did praye for them þ̄ reuyled him, so far wyde was it þ̄ he would geue checke for checke. How is it than conuenient þ̄ his dysciples (for al christiāns be þ̄ dysciples of Christ) shoulde be cōtumelious against any mā, as louers of stryfe & debater. Nay, they ought rather after þ̄ example of him, whose name they profess to be gentle, shewing all myshēces, not onely vnto honeste men & such as do wel deserue it, but also vnto euery mā. To good mē because they deserue it, to euyl mē that they may amende, against þ̄ they haue not thozough our impacience & worse opinion of our helthe, and whan we geue them suill occasiō to be moued with vs. Christian charite suffereth all thinges, and in all thinges it hath good hope.

¶ The text.

¶ For we our selues also wex sumyng folische by subchise, beruies, stryng stryfe iudis and voluptuousnes, lyuing in maliciousnes & enuye, full of hate, bating one another.

And whā we se any suche þ̄ be out of þ̄ waye, we must moze pitie them, thā abhorre them. Whiche we shal þ̄ soone do yf we call to remēbrāce þ̄ we were sumyng such as they be now. Let vs not refuse thē because they be euyl lyuers and wycked mē, but let vs helpe þ̄ best þ̄ we can, þ̄ they cease to be as they be, & begyn to be lyke vs. Who called vs frō our blyndenes? Was it not þ̄ fre clemēcie and great mercifulnes of god? The same may also chaūge them, whan it shal be his pleasure. And howbeit þ̄ we which of Jewes embraced þ̄ gospel & became christiāns, wex no worshippers of idolles, yet wex we afoze our cōuersiō subiecte to a-ther greuouse vices, being fooles, inobedyēt, cerryng frō þ̄ truth, geue to diuersie appetites & lustes, full of enuye, full of malice, grudging one at an other, hating one another. To those so great euyls we were subiecte euen vnder Moses lawe.

But after that the kindnesses and lawes of our lawe shal be manifested, not by the deeds of righteousnes which we wrought, but according to his mercy be loue us by the fountayne of the newe bythe, a reuening of the holy ghoſt which be the bene- dyte abouandyte, throw Iesus Christ our lawour, that we iustified by his grace, shoulde be made happy according to the hope of eternall lyfe.

But that now for folies and dullheades, we be made sobye and wise, that for rebelles we are made meane and tractable, that for men stryng out of the way, we are made knoware of the trueth, that for the festinated of wylde and voluptuousnes we be made glad keepers of righteousnes, that for malicious we be made symple and courteous, that for enuouse men, we be made glad to do good to all men, that for haters we be made well wylers such to the that hate vs, they haire we neither by sholes lawe, nor yet by our owne merites, but by the free goodnes of God, by the which we couette that all men, if it be possible, receyue with vs in one commune saluation, and that the bryce of the gospel may shine and geue lycht to all men as it hath geuen lycht to vs. For as yet, we were as it were lyke blinde men in darknes, as the vobylours do still. But now after that it is made open thow the gospel, howe greute the goodnes and charite of God the father, (which is author of our saluation) is to all men, now after that the darknes of our former lyfe is put away, we haue obtayned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteousnes in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obtayned it thow the mere merite of the Godhead. For by the holy fonte of baptisme, we be newe borne agayne and grafted into Christ the sonne of the euerlastyng father, and beynge reueiled by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therefore what so euer we be, we are altogether bounde to God for it, which is into vs nothyng deseryng it wache the abouandyte his spirite, which the lawe coulde not geue. And he hath woe this his holy spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beynge purged by his benefite from ourre olde synnes, shoulde endeuour our selles by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the which the doctrine of the gospel doeth put vs in a sure hope. Hence that we therefore were once miserable, and beynge now thow the shely mercy of the Lorde, deliuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we must haue pitte vpon other, & go shoude by all meanes, & God may also haue mercy on the.

This is a true saying. O these thynges I wyl that thou recite, that they which beleue in God, myght be diligent to go forth in to good workes. For these thynges are good and profitable vnto men.

The text.

Let a christian Bishop in the Reade of Jewells fables tel these thynges to the people for they are certayne and not to be doubted of. There remaineth no thing more for us to do, but that in all our conuersation we hence forth we shew our selles not unthankful of the great benefite & we haue receyued of God but that we live in all thynges according to his godly pleasure, or els the professio of christendome & of the gospel wil nothing aduaile us. Wherfore I wyl that thou a write all me of these thynges, which gently pertyne vnto our purpose, & confirme the thementis, & they which haue once belimed in God, & by his free mercifullnes they haue bene redeemed from their synnes, and that he will geue the crowne of immortallite to all them which by vertuous and godly luyng do stude to followe Iesu Christe as nere as they are able, maye receiue suche a lyfe, as maye seme me vnto the of so greute reuerence and so be promysed.

The paraphrase of Erasmus upon the Epistle

Howe they shall declare them selves to be true christians, yf they cutte not the
Ethnikes and the Jewes, nor saye euyl by them, but yf they be beneficial to all
men, and by the affection that they haue to pity they resorte to helpe all men.
For these thynges shall not onelye ornate and commend the profession of the
gospell, as thynges of them selves honoure, but besyde that beey profitable to
chaunge other to Christe, and to helpe other whiche be oppressed with any cala-
mie. The chiefe purpose of christianitie is to do good to all men, and by bene-
fices euen the very wyde beastes are overcome and made tame. Thou shalt
therefore on such wise speak and praye of these thynges, and not as one that
is in any doubt of them, as some be whiche mouyng many questions seeme to
haue but a faine beleue. But teach thou with greate confidence of counte-
nance and with greate resolutions of wordes, that euery man maye right well
perceyue, that thou arte thyselfe perswaded in that whiche thou doest laboure
to perswade to other. Out of these thynges cometh no small fruit of true re-
ligion.

The text.

For the questions, and genealogies, and heauyng, the same sayings about the
same, suspectus ruy are superfluous and superfluous.

But folyshe and vncomyng questions, and entangled genealogies, and
contencious disputacions, rather warre vpon Moses lawe, whiche some fol-
lowyng the trade of the Jewes do styre by to gette them a name thereby and
vantage, cast them away as superfluous and vnyoyntable to the spyr that is
after the gospell. For what doeth it hurt good lyuynge of I knowe not why
Moses graue can no where be founde. And whether it be as the Jewes do say
lett he should be raysed vp agayne by enchaunters. Or yf I knowe not howe
many yeares Iherusalem lyurde. Or of what age Salomon was, when he be-
gate Roboam. Why Moses did forbyd to take the flesh of swine. Why the
Jewes do suppose, that the blood of a wicked man must with so great diligence be
purged. And many other more folyshe than these. In the exposition wherof,
what profitech him to say that halseth to the towarde of a true christian lyfe.
These thynges must rather be cutte awaye than declared, and they which pro-
fesse them as excellent thynges, oughte more to be rejoynted and watyrle re-
buked than to be overcome with disputacion.

The text.

It men that is an auctor of fctes, after the fctes and the fctes abominacion auerit
knowyng, that he (that is fctes) is puerit and spuerit euen homin by gnt lctis.

If they whiche maintaine suche superstitions as haue before bene mentio-
ned, erre by symplenes, when they be warned thereof they wyl amende. But yf
they do it of a purposed malice, eyther to get them a name, or for lucre, or for
some other lythy cause, than wyl they be ready to beleue euen those thynges
whiche they knowe to be false. These men when thou hast once or twise rebu-
ked them, yf they amende not, then auoyde them as infectious and incurable
persones, lesse they do more harme when they be pteached, than they woulde
doe yf they were let alone as men not regarded. Yea and lesse it maye come to a
worse inconuenience that they whiche cannot be brought into a better wyse,
drowne him that goeth aboute to instructe them into the same error that they be
in. For what auoylith it to geue any oftenace to them the medicine of correctio
yf there be no hope of remedy. An error commynge ouer of the frailties of
man, is remedied by one of two wayes, but pteaching is incurable and
made worse by puttinge to of remedies. Therefore he that beinge our allye
rebuken, abyrdeth neuertheles wylle in his opiniõ, let him alone in his forward
wynde, as a man quite ouerturned and past all remedy.

Apocryph

Whether hast thou any heade to labour in the Condempnage of him, when he
is condemned by his owne iudgement. If he percyue, he is lost and cast away
by his owne faulte. For he cannot scape this excuse for him: I was deceived
and went out of the waye thoro the ignorance, no man warned me of myne
errour. This excuse is but vayne. For what shall one doe con a sicke man that will
take no medicine: peraduenture if he were contented and not passed on, he
woulde wepe himself. If he will not, yet the fewer sould be vnto him, the fewer
shall the contagion of his madnes infecte.

When I shall sende Artemas vnto the, as Titus was, he diligent to come to me vnto
Nicomede: For I haue determined there to winter. Wping sende the Ioseph, & Apol-
lon on theyr iorney diligently, that nothinge be lacking vnto them. And let ouer alle
learn to excell in good workes, as farrest as need requirith, that they be not vnfayth-
ful. All that are with me, salute the. Write them that loue us in the faith. Grace be with
you all. Amen.

I woulde fayne haue the with me a fewe daies, but I woulde not it should
be to the damage of the christian congregacions in Crete which haue bene but
late conuerted to the faith: and therefore they haue the moxe neede of a diligente
overseer, whiche maye buyde vpon the foundation nowe all ready layed. We
therefoze that thou wite with me at Nicopole. But come not afoze I sende Ar-
temas of Thibicos to thee, to be there for thee in my stead, lest thy departing
shoulde leaue Crete destitute, and as it were an Orpheline. Thou shalt not
neede to feare that I will in the meane tyme go any where els, and so thou to
lese thy labour. For I am purposed all this nexte wynter to be at Nicopole
whiche is a citie of Trece. Whan Zenas sometyme a doctour of Moses law, but
nowe a noble preacher of the gospell, and Apollos whiche is a man greatlye
approued in the doctrine of Christe, will departe from the, bying thero forth-
ward with all the humanite that maye be, and see that they lacke nothinge that
shalbe necessary for their iourney. If these offices of humanitie be exhibited
of the Christianes, that they doo so; good maners take bying their sende on-
warde on his iourney, and giue him at his departing sufficiently bothe of by-
racles and other thynges necessarye for him in his way: I thinke it very right
that our men also whiche professe Christe, do learne to die suche gentyle fashi-
ons, and to giue due thankes to them that do deserue it. Not that they should
make them riche with grate gyftes, but to giue them suche thinges as be ne-
cessarye for their liuing, when neede shall requyre. For seing that they whiche
do not knowe Christe, be yet taught of nature, to giue them thankes whiche
haue done for them, truely it is very vnsensely, that christian men should be in-
grate and vnfruitful to them, of whom they haue receiued any good turne. As
many as be here with me commend them vnto the. Do thou agayne commende
me to as many there as loue me, not with worldly affection, but with Euan-
gelisticall and christian loue, whiche the common profession of saythe dooth en-
gender in vs. The free beneficence of Goddes mercy be with you all for e-
uer. Amen.

Thus endeth the paraphrase vpon the Epistle
of S. Paule to Titus.